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For "The Friend."

etches from the Memoranda of our late Friend Christopher Healy.

(Continued from page 195.)

After his last-mentioned visit to Indiana d to some of the Indian tribes in Wisconsin erritory, in 1842, Christopher Healy, as ap- ars by the minutes of his Monthly Meeting, id religious visits, but without leaving any cord of them, to the meetings composing bington Quarter, with liberty also to appoint me meetings with those thereaway not in ligious profession with us. This certificate returned in the Fourth month of 1843. ne Seventh month of the same year he pro- red a minute to attend some of the meet- gs of Friends in New Jersey, and to appoint me in places where none of our members side. And in the Eighth month one to attend rewsbury and Rahway Quarterly Meeting, d to appoint a few meetings within its nits. In the First month of 1844, he obtain- a minute to appoint a few public meetings thin the compass of Bucks and Abington narterly Meetings. In the Eighth month the same, he procured a minute to hold blic meetings within the limits of Concord, estern, Salem and Shrewsbury and Rahway narterly Meetings. In the Fourth month 1845, he obtained the approbation of his onthly Meeting to pay a religious visit to iends and others within the limits of New ork Yearly Meeting. In the First month, 46, he visited some of the meetings consti- ting Salem and Concord Quarterly Meet- gs, and appointed some meetings within eir limits. In the Sixth month of the same ar he paid family visits to the Friends com- sing Abington Quarter, liberty also being anted to appoint meetings, if way should en for it, in some of the towns within the rders of the same. In the Sixth month of 47, a minute was granted him to visit iends, with those not in connexion with us, Salem, Haddonfield, Shrewsbury and Rah- y Quarters; and if way should open, to the me class in Concord, Caln, and the Western narterly Meetings; with a few meetings east the Susquehanna river, belonging to Balti- ore Yearly Meeting. In the Sixth month, 49, he asked and obtained liberty to visit iends of Haddonfield Quarterly Meeting, d to appoint some public meetings in that and Salem Quarter. In Ninth month, 1849, a minute was granted him to visit Friends, and those not of our religious profession, in Concord, Caln, and Western Quarterly Meetings; likewise the meetings composing Nottingham and Little Britain Monthly Meetings. And lastly, at a Monthly Meeting held Fifth month, 1850, he expressed a concern, and received its full concurrence and encouragement to appoint some public meetings with those not of our religious Society in several of the New England States. This concluding engagement seemed like the evening sacrifice. In the course of it he had forty-seven meetings, many of them being held in places for worship belonging to Methodists, Baptists and other denominations, and his gospel labors were said to have been remarkably owned by his gracious Master. These visits are all represented as being to the satisfaction and peace of his own mind. And divers testimonials were also given him of the sweet unity and fellowship, and encouragement of Friends where his lot had been cast.

Christopher Healy, as these minutes, with the whole of his memoranda, show, was called to labor extensively in the cause of His dear Master, whom he ever delighted to honor: his meat and his drink being—in the expressive language of conduct—to follow in the obedience which is of faith, the undeceiving Light of Life. And for others, the great desire of his heart appeared to be, to bring them to Christ Jesus;—the everliving and redeeming Power—the inexhaustible Fountain of eternal excellency—the Foundation of many generations.

In his ministry, and in his conversation—in principle and practice—he was engaged to uphold with faithfulness, simplicity, and zeal, the primitive doctrines of our beloved Society, which he had early espoused for their purity, and because of his love to their divine Original. He often dwelt upon our fallen and lost condition as children of the first Adam, with the gradual and severe, yet indispensable cleansing operation of that baptism which is declared to be with the Holy Ghost and with fire; as being that alone which can purify the soul from every defilement, and restore it to a state of reconciliation and peace with God. This inward work—the leavening and thoroughly changing power of Christ's Holy Spirit received and co-operated with in the heart—we repeat, was much the theme of his exhortations and ministry. So that truly may it be said of him, that in his gospel labors both in public and in the more private circle, he preached not himself, but Christ Jesus the Lord. Thus Sarah (Lynes) Grubb, in one of her letters "to a young Friend," writes: "Just now I recall to mind that Christopher Healy, from America, told us in the Select Yearly Meeting (London) in a very impressive manner, to *'let nothing move us from our steadfastness in Christ Jesus.'*"

An outline of another discourse of his, as reported by a Friend in attendance, was at an appointed meeting at Germantown, 7th mo. 12th, 1846. Wherein he arose with expressing his thankfulness that he knew and valued the Holy Scriptures, which were 'profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works;' but adverted to the great necessity there was that we should read them aright and understandingly. He said he had the account of the transfiguration of the blessed Saviour brought to his remembrance this afternoon; and he repeated the interesting incidents of the account as given by the apostle. When Peter said, 'It is good for us to be here,' and 'let us build three tabernacles,' &c., Christopher thought he was influenced by the Holy Spirit, but he did not himself know *why* he thus spoke; saying, 'Oh! how beautiful the instruction conveyed.' On the different portions of the account he very interestingly commented, in his peculiar and striking manner.—Moses representing the Law; Elias, whom our Saviour himself declared to be John the Baptist, the forerunner, typifying the preparatory dispensation with the elementary baptism; and Christ the Promise, were here together on the Mount, and a bright cloud overshadowed them. The voice was heard from the cloud; not, hear *them*—Moses and Elias—but, '*This* is my beloved Son, *hear ye him.*' When the disciples heard it, they fell on their faces and were sore afraid. And when they lifted up their eyes, they saw no man save Jesus only. The representatives of the preceding dispensations were gone, with their rituals and observances; and Christ only remained. The purer dispensation to which the others led, was brought in. He showed how, under the Law, it was said, 'Thou shalt love thy neighbor, and hate thine enemy:' but Christ declared, 'I say unto you, love your enemies.' See, Friends, what a change! The very root of wars and fightings was to be destroyed. Here Christopher briefly showed the incompatibility of war with christianity, either offensive or defensive. Some might say, why if you don't fight, the enemy might come and overpower us: The Jews opposed the spread of right things upon the same ground, saying: 'If we let this man alone, all men will believe on him, and the Romans will come and take away both our place and nation.' He commented upon the offices of John the Baptist, 'the voice of one crying in the wilderness,' and his elementary baptism. He said he thought some people did not rightly understand the Saviour's words, where he said, 'Among them that are born of woman, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven, is greater than he.' He did not mean to shut him out as a saint from the kingdom. His work is accomplished, and he has entered into rest. But the least child in the kingdom was greater

than he. John saw the fading of the legal dispensation, and warned the Jews no more to say, we have Abraham to our father! and he saw Christ's office, and proclaimed, 'Behold the Lamb of God.' 'I indeed baptize you with water; but there standeth one among you, whom ye know not. He shall baptize you with the Holy Ghost and fire.' Ah! they did not know Christ; they would not receive him! How many are there now in the same case. Christopher then said he did not know that there were any here, who thought water baptism necessary to salvation! But what was given him, he had to speak. And he proceeded to show the insufficiency of putting away the filth of the flesh, and to open the baptism of the Holy Ghost and its purifying, heart-changing effects, which were necessary to conversion and salvation. Here he quoted the language, 'He that believeth and is baptized shall be saved.' This was not an historical belief,—a mere confession of the name of Christ—but an operative one, having the answer of a good conscience. The text did not say, *has* believed and *has* been baptized, but it is in the present tense, '*believeth* and *is* baptized.' They might have known better and then fallen away. He knew there were many up and down, who held 'once in grace, always in grace,' but this was totally at variance with our blessed Saviour's parable of the vine and the branches. 'As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the Vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.' Now mark friends, they had been engrafted into the vine Christ Jesus, and drew nourishment from it,—had been in grace—but they had become withered, fallen away, and fruitless—lost their state of grace. The same effect follows unfaithfulness now. When those who have known something of the Truth, fall away from it, the men of this world gather them unto its associations, and its mixtures, and confusions, and sad is their condition—even that of the unfruitful branches. A feeling address was here briefly made to some who had known better days; upon whom dryness and withering had crept: that they might endeavor to know the holy circulation of the sap of life renewed.

He referred to the so-called 'ordinances,' the bread and wine, &c., and quoted the passages, 'The bread of God is He which cometh down from heaven, and giveth life unto the world.' 'I am the bread of life,' &c., and showed that this was no outward bread, and that down to this very day, his true disciples fed on him; He was their meat, their sustenance; and He was also their drink, their refreshment. You remember most of you, what he said to the woman of Samaria at Jacob's well! Have not most of you read the account? (Though I do fear you don't read the Scriptures as much as you ought to.) And He is still in his faithful followers, a well of water springing up into everlasting life.

He addressed parents, particularly those in younger life, with many little children around them, desiring them to come to Christ themselves, that they might have something to give their dear children. He giveth liberally and upbraideth not.

A third short but striking communication of C. H.'s, was at the North Meeting in Philadelphia, 3d of Eighth month, 1839. And, by the way, well may we of the present day, ponder what the "cement falling out of the building and its shaking," meaneth. And for what were the preacher's apprehensions in reference to "endeavoring to cover up the ancient stepping stones?" The communication as gathered by one present, is nearly as followeth: Christopher Healy united with the testimony preceding [by Jacob Green] upon the necessity of our becoming as clay in the hands of the potter; and went on to mention the love he had for Friends in this city. That he had no greater joy than to see the enlargement of the borders of the Society, and new stakes in our Zion, which would strengthen her cords. But oh Friends! I must mention that on my pillow mine ear heard a noise, and mine eyes saw the cement falling out of the building, and it shaking. Now, Friends, we know that if the cement falls out, the house will not stand. I also thought there were some who were endeavoring to cover up the ancient stepping stones. But, dear Friends, they are there; and can be found, if we only clear away the rubbish, and dig deep enough.

(To be continued.)

White Ants as Food.

During the day, having ascertained that Lechulatèbe remained behind to take his dinner, and having nothing provided for mine own, I took possession of a pot of *L intloa* or white ants, which was prepared for the chief; and, having dined upon a portion, I gave the rest to the slaves. Hunger will create an appetite for strange viands; and it was after suffering, on another occasion, three days of starvation, that, driven by necessity, I learnt to eat and to relish the insect, and to be grateful to Providence for having made it a means of human subsistence. Those that have eaten the locust prefer the white ant. The mode of catching these insects is curious. I observed it a short time after this, when travelling in advance of my wagon, and, being overtaken by a storm, had taken refuge in a Bushman's hut. During the day I had noticed the different members of the family tying together bundles of dry bark six inches in diameter, and smaller bundles of a kind of plant, which they had at first split in two, or others made of reeds, but had no idea for what purpose they were intended. The rain ceasing, I again started, travelling till dark, when we made a fire, upon either side of which my Bushmen guides and myself lay down to rest. It was dark and cloudy when, about 9 o'clock, happening to be moving, I saw a great many bright lights dancing about in every direction, and could not conceive what caused it. I thought that, perhaps, some natives had lost a child, and were seeking it with lighted torches. But asking my guide, who spoke a few words of Sechuana, what it meant, he replied, "*Ba chuma L intloa*" (They are hunting ants"). I could not understand how they could hunt them at night, and, to satisfy my curiosity, followed the light. On arriving at a large ant-hill, fifteen feet in height, I found against the slope of it a hole about two feet deep and one wide. Just below it was planted one of the large bundles of dry bark, in splendid blaze. For a few minutes the ants, whose wings are twice the length of their bodies, attracted by the fire, came floundering out of the hill, and so continued down the slope, they lodged in the holes. The stream creased until they literally rolled over ea other and filled the hole, many of them losi their wings. One of the Makobas now stirr them up, breaking their wings and disabli them; he then put them into a bag, and wait for the hole to fill again. Two or three lar pailsful were generally obtained from ea hill. Having then planted a torch benea the hole by other ant-hills, they left them be filled as before, and went in search of mo By this simple process they obtained myria of these insects in a very short time. Havi first dried them in a kiln and winnowed the they are again dried in the sun, after whi they are fit for use. The white ants are or taken at one particular season, the beginni of the summer rains: and after the earth h been once wetted, they make their appe ance when first attracted by the light. If t natives are aware that the season has arriv and no rains fall, they may be seen all d carrying buckets of water to wet the ant-hi These insects eat only grass. I have f quently been an interested observer of th sagacity, and particularly of the manner which they assist each other at their labo Before rains, they are most sedulous in th exertions to lay in a stock of food. In t neighborhood of dwellings they are consider a scourge, destroying all wood-work, pape &c.; but the queen, having an abdomen immense proportions—two inches long a half an inch thick—in comparison to t thorax, which is like that of another ant onl is unable to move herself, and is located in cell, having many entrances, by which t rest feed her. The queen-ant once killed, t gether with the king, who is generally fou near her, the rest all die.—*Chapman's Sou Africa.*

Marriage among the Bushmen.—Absurd a disgusting as some of their practices are, the are traits in the character of the Bushmen these parts which are much to be admire Degraded as they are in the scale of humanit and even in the eyes of their superiors among the native races, their morals are in gener far in advance of those that obtain amo the more civilized Bechuanas. Although th have a plurality of wives, which they also o tain by purchase, there is still love in all the marriages, and courtship among them is very formal and, in some respects, a rath punctilious affair. When a young Bushma falls in love, he sends his sister to ask perm sion to pay his addresses; with becomi modesty, the girl holds off in a playful, y not scornful or repulsive, manner, if she lik him. The young man next sends his sist with a spear, or some other trifling articl which she leaves at the door of the girl home. If this be not returned within th three or four days allowed for consideratio the Bushman takes it for granted that he accepted, and gathering a number of h friends, he makes a grand hunt, general killing an elephant or some other large an mal, and bringing the whole of the flesh his intended father-in-law. The family no riot in the abundant supply, and, having co sumed the flesh and enjoyed themselves wi dance and song, send an empty but cle bowl to the young man's friends, who ea put in their mite, either an axe or spear, son beads, or trinkets. After this the couple a

proclaimed husband and wife, and the man goes to live with his father-in-law for a couple of winters, killing game, and always laying the produce of the chase at his feet as a mark of respect, duty, and gratitude.—*Chapman's South Africa.*

For "The Friend."

Faithfulness under Suffering.

(Continued from page 198.)

In consequence of the many convincements which took place, and the rapid increase of the Society, it became an object of primary importance with those who were determined to crush Friends out of existence, to prevent them from meeting together for the purpose of divine worship. At those meetings, whether held in awful reverential silence, or when the Gospel was preached by anointed ministers of Christ, such was the sensible evidence of the presence of the great High Priest and Minister of the Sanctuary, that while the faith was confirmed and the spirits refreshed, of the believers, often those who came from curiosity or some worse motive, were convicted and convinced, and were made willing, as others, to hazard their lives, or pay the heavy penalty exacted by the government and its tyrannical officials, for thus assembling. Laws enacted during former reigns, or in the time of the Commonwealth, against the Papists, were perverted so as to apply them against the hated Quakers, and although Charles the II, in his Declaration at Breda, had promised and declared "liberty to tender consciences, and that no man shall be disquieted or called in question for differences of opinion in matters of religion," yet he was too devoid of correct principles to keep his word, or too much engrossed with his licentious pleasures to raise any obstruction to the unchristian schemes and practices of the persecutors of Friends, the most malevolent of whom were the hierarchy and clergy. But the innocent sufferers, following the example of the apostles, preferred obeying God rather than man, and when out of prison and otherwise able to do so, kept steadily to their meetings, and bore their testimony faithfully against taking oaths, and all other demands which interfered with their conscientious scruples.

Sewel says, that about the year 1662 there was "published in print a short relation of the persecution throughout all England, signed by twelve persons, showing that more than four thousand and two hundred of those called Quakers, both men and women, were in prison in England; and denoting the number of them that were imprisoned in each county, either for frequenting meetings, or for denying to swear, &c. Many of these had been grievously beaten, or their clothes torn or taken away from them; and some were put into such stinking dungeons that some great men said, they would not have put their hunting dogs there. Some prisons were crowded full both of men and women, so that there was not sufficient room for all to sit down at once; and in Cheshire sixty-eight persons were in this manner locked up in a small room; an evident sign that they were a harmless people, that would not make any resistance, or use force. By such ill-treatment many grew sick, and not a few died in such jails; for no age or sex was regarded, but even ancient people of sixty, seventy, and more years of age, were not spared: and the most of these being tradesmen, shop-keepers, and husbandmen, were thus reduced to poverty; for their goods were also seized, for not going to church, (so called,) or for not paying tithes. Many times they were fain to lie in prison on cold, nasty ground, without being suffered to have any straw; and often they have been kept several days without victuals; no wonder, therefore, that many died by such hard imprisonments as these.

"At London, and in the suburbs, were about this time no less than five hundred of those called Quakers, imprisoned, and some in such narrow holes, that every person scarcely had conveniency to lie down; and the felons were suffered to rob them of their clothes and money. Many that were not imprisoned, nevertheless suffered hardships in their religious meetings, especially that in London, known by the name of Bull and Mouth. Here the trained bands came frequently, armed generally with muskets, pikes, and halberds, and conducted by a military officer, by order of the city magistracy; and rushing in, in a very furious manner, fell to beating them, whereby many were grievously wounded, some fell down in a swoon, and some were beaten so violently, that they lived not long after it."

"Suffering was now their portion, and therefore they left their cause to God. Oftentimes they were kept out of their meeting-houses by the soldiers; but then they did not use to go away, but stood before the place, and so their numbers soon increased; and then one or other of their ministers generally stepped upon a bench, or some high place, and so preached boldly. Thus he sometimes got more hearers than otherwise he might have had. But such an one sometimes was soon pulled down, which then gave occasion for another to stand up and preach, and thus often four or five, one after another, were taken away, as innocent sheep, and carried to prison with others of their friends, it may be forty or fifty at once." "This keeping of meetings in the streets became now a customary thing in England; for the Quakers, so called, were persuaded that the exercise of their public worship was a duty no man could discharge them from, and they believed that God required the performing of this service from their hands. And by thus meeting in the streets, it happened sometimes that more than one, nay, it may be three or four at a time, did preach, one in one place, and another in another, which in their meeting-places could not have been done conveniently. But thus they got abundance of auditors, and among these sometimes eminent men, who passing by in their coaches, made their coachmen stop. At this rate they found there was a great harvest, and thus their church increased under sufferings; *and in those sharp times they were pretty well purified of dross, since the trial was too hot for such as were not sincere:* for by frequenting their meetings in such a time, one was in danger of being either imprisoned, or beaten lame, or unto death; but this could not quench the zeal of the upright.

"Now the taking away of one preacher, and the standing up of another, became an ordinary thing in England, and it lasted yet long after, as I myself have been an eye-witness of there. And when there were no more man preachers present, it may be a woman would rise, and minister to the meeting; nay, there were such, who in years being little more than boys, were endued with a manly zeal, and encouraged their friends to steadfastness."

To us of the present day it seems almost incredible that the cruelty and malice of persecution for religious opinions, could carry men to such extremes in wickedness as were often manifested by those engaged in the vain attempt to oblige Friends to abandon their religious principles. At Colchester the youthful Parnel, in the twentieth year of his age, had laid down his life for the word of God and the testimony of Jesus, proving himself to be a strong man in Christ, and faithful unto the end, having his eye fixed on Him who is invisible and the eternal recompense of reward. Notwithstanding the frightful punishments inflicted on, and the malicious slanders circulated respecting the Quakers, they continued to increase in that town, and the mayor became so enraged that after repeatedly breaking up their meetings and sending many to prison, he, finding that ineffectual, procured a troop of horse, in the hope that their barbarous and inhuman treatment of the unresisting Friends would completely exterminate them. We take the following from the extended account published at the time:

"On the 13th of December, 1862, the troopers came again, having added to their former weapons great clubs. With these they knocked down many in the streets, where some lay as dead, and many were so disabled and bruised that they could not take off their clothes nor feed themselves for several years after. Remarkable was the patience and meekness of one of the sufferers at this time, who when a trooper was beating him with his sword and the blade fell out of the hilt, took it up and gave it him, saying, 'I will give it thee up again, and I desire that the Lord may not lay this day's work to thy charge.'" After dispersing the meeting, four of the troopers "meeting a poor sickly man about a quarter of a mile from the meeting place, asked him if he was a Quaker? He not denying it, they beat him so that the spectators thought he would have died on the road, and he had probably been killed, but that he was taken into a house; howbeit he was disabled from getting his bread, or providing for his family, for a long time after."

"On the 27th of December, thirty-eight troopers came riding among the Friends who were met in the street, and so crually beat them with clubs and carbines *as moved compassion and tears* in the standers by. They were beaten until the flesh of some became like a jelly, and their limbs deprived of use."

"On the 3d of the month called January, about sixty Friends being met at the usual place, the soldiers, some on foot, and some on horseback, fell furiously upon them as if they would have slain them all, knocking down several, and among others an old man whom they beat so unmercifully, that some of their abettors persuaded them to desist, for he was so beaten he was unable to go home without help. * * Solomon Fromantle, a merchant, was so grievously abused and beaten that he lost much blood, and yet the barbarous troopers did not desist. His wife fearing lest he would be killed, fell down upon him to cover and protect him from their blows, many of which she received on her own body." After this the troopers drove sharp spikes into their clubs, and with these they wounded many, "making sport of running these spikes into

the bodies of men and women, scoffing and jeering when they winced with the pain."

But the meekness, constancy and unfeigned christian charity of the sufferers proved invincible, and finally wore out the cruelty of their enemies, who were obliged to give over from very exhaustion and inability to cope with the power which kept Friends true to their principles, and drew others to join with them.

(To be continued.)

For "The Friend."

Extracts from a Letter Describing a Visit to Mammoth Cave, Kentucky.

(Concluded from page 194.)

After getting through the encrusted portion of the cave we entered the "Dining Hall," where we ate our dinner with extreme relish, after which we pressed on to the end of our route, passing through a rather monotonous succession of passages, climbing over the wearisome "Rocky Mountains," which are about 100 feet high, and which are surmounted by a slender stalagmite called "Cleopatra's Needle," and arrived at the "Maelstrom," the end of this branch of the cave. It is a perpendicular pit of perhaps twenty feet in diameter and nearly two hundred feet deep, with a constant drip of water from above, and the bottom covered with water as in a well. A brilliant light cast down by the guide revealed the profound depth, into which we rolled great stones, hearing them dash furiously from side to side, and finally plunge into the sullen pool at the bottom, followed by a shower of fragments loosened from the sides. In this part of the cave are found the cave crickets which much resemble the familiar insect known as "the daddy long legs," except that they are bleached to a sickly white and have their antennæ enormously developed to compensate for their probable blindness. Here, also, are the cave lizards, sluggish, helpless animals, but whether entirely blind or not I cannot tell. * * * We were here nine miles from the entrance, and did not linger long but soon took the homeward track, going over it much more rapidly than when coming in; the only new object visited on our way out was "Hebe's Spring," a pool of clear water some three or four feet in diameter, with good drinkable water at the top, and nauseous sulphur water at the bottom. The two distinct layers can be easily distinguished by the eye, the sulphur water having a bluish color; when the contents of the pool are thoroughly mixed by stirring, the mixture is very nauseous, but not so bad as the Louisville Artesian well. In time the spring purifies itself after each disturbance, the mixed water flowing out, and the sulphur water and the pure water entering in through independent openings, the one below, the other above. Ascending the "Hill Difficulty," we soon found ourselves in the influence of daylight, and emerged about six o'clock P. M., after an absence of about nine hours. The outside air seemed suffocatingly hot and close in comparison with the cool pure air to which we had become accustomed, and we found the walk of a few hundred yards to the hotel much the most wearisome part of our eighteen mile journey.

After a night's rest, during the wakeful intervals of which the scenes of the cave danced before my mental vision as though photographed there, we addressed ourselves to the labors of to-day, viz: a visit to "Proctor's Cave," distant five miles, and a journey through the "Short Route" of Mammoth Cave. We attended to the first before dinner, driving over to the mouth of the cave in a wagon, and accomplished the other in the afternoon, after an early dinner. Deferring for the present any description of Proctor's Cave, I will hurry on to tell you something further of what we saw in Mammoth Cave. Entering as before and passing on to "Giant's Coffin," we turned off to the left through a noble passage, averaging forty feet high by sixty feet wide, and soon reached the stone cottages erected some twenty years ago for the accommodation of consumptive patients. There they stood, monuments of a stupendous error, and very mournful and indignant thoughts filled my mind in gazing upon them; mournful in the contemplation of what the poor patients had suffered in their desolation, and the awful black silence and resounding echoes,—and indignant at the utter want of a just knowledge of the nature of their disease shown by the physicians who recommended such a course of treatment. There were eight patients who lived here for a time, one man actually staying for five months! Some died in the prison, and all the rest soon after their liberation; those who survived to emerge from this living tomb and die in the blessed light above, presented a strange appearance, the skin bleached, and even the color gone from the eyes, so that an observer seemed able to look down through the greatly enlarged pupil into the cavity of the eye. The cottages were mere square pens of stone, without windows or roofs, for there was neither light to admit nor rain to exclude. They were rather less than a mile from the entrance.

Proceeding along the passage the attention is arrested by the singular appearance of the ceiling, it is nearly flat, and is encrusted with a coating about an eighth of an inch thick of gypsum colored black with oxide of iron, this crust has scaled off in many places revealing patches of the whitish rock below, often in very grotesque forms. In one place there is a striking resemblance to an anteater, in another to an elephant, but the most striking of these natural pictures is that called the "Giant and his family," an enormous man in a sitting posture is seen tossing a giant baby through the air to a female figure sitting opposite to him. "Star Chamber" was next visited, this is a lofty room covered with a thin crust of the black gypsum, which has scaled off in small flakes presenting just the appearance, (when the eyes are shielded from the direct light of the lamp) of a winter sky, the white dots standing out from the black surface like bright stars; there is also a very fair imitation of a comet with a tail about two feet long. Here the guide took all the lights, and holding them, passed behind properly a ledge of rocks, and slowly receded along another avenue of the cave, the gradual rise of the shadow upon the "sky" blotting out the stars, one by one, and the rapidly increasing darkness combine to produce the effect of an approaching storm, and one almost listens with bated breath to hear the muttering of thunder and the roar of winds. At length, after all traces of light had disappeared, he approached again in a new and unexpected direction, the effect of the gradual illumination being somewhat like sunrise. * * * *

"Gorin's Dome" we also visited, one of the most striking objects in the cave, and here let me say, that in the cave language "dom does not mean as with us of the outside wo a grand vaulted chamber, for *that* they cal "rotunda," but an excavation with verti sides rising sharply from the roof of the ca to a great height. There are a great ma of these "domes" varying much in size b similar in character, being formed by wa falling perpendicularly and cutting out t cavity with walls as straight as a well; wh they occur in the floor they are called "pit and would be quite inconvenient to a wa derer without a light. This particular do is similar in most respects to the other p and domes, in having sharply cut sides strang ly fluted and ribbed by the wearing action water, but differs from all the rest in this p ticular, that you look into it from an openi in the side like a window, about two-thirds the way up, and which we reached by clim ing up a high ledge of rocks. The "windo will admit the heads of about three ordina sized people, and as you peer up and dow striving in vain to pierce the thick darkne the guide casts in one of his brilliant ligh which goes roaring down for more than hundred feet, and which brightly but brief illuminates the whole scene, leaving it all t darker by contrast when the flame is exti guished. The whole height of the dome about two hundred feet, it is about forty fe wide. "Gothic Arcade" is a beautiful passa ending in "Gothic Chapel," around which a pendent from the roof are some beautif stalactites, here the "Altar" and there t "Arm Chair," (in which of course we sa and close by the place where a young coup were lately married by a minister who w induced to enter the cave for the purpos The stalactites disappointed me, being all a muddy yellow color, none of that dazzlin whiteness and purity which a school-boy recollection of the description of the "Grot of Antiparos" in our good old reading boo would lead one to expect, but when we ill minated the room with our beautiful magn sium light, the effect was indeed truly gra and impressive. And now I have not to you near all we saw, though covering so muc paper in the description, but what *can* I sa more? Suffice it to say that we went throug "Elbow Crevice," under "Minerva's Dome passed by the edge of "Side Saddle Pit," b hind the stern of "The Great Western," whic is a mass of rock much larger than any vess ever constructed, and of which the rounde end bears a marked resemblance to the obje after which it is named, the rudder bein turned sharply to starboard; through th "Fly Chamber," so called from the little co cretions of black gypsum dotted thickly ov the walls, and recalling the appearance pr sented in the evening by an open room in f season; striking "The Chimes," which a thin limestone pillars, and which give out cle musical notes when struck, and through or b a multitude of other places of greater or le interest, and after a nine mile walk came t the surface once more * * * A few word about Proctor's cave, visited in the morning and I shall have finished this long letter; it a small cave, averaging perhaps four feet i width by eight in height, but containing som domes equalling in height those of Mammot Cave. Its length is undetermined, the cav having been discovered only about eightee months ago. It is chiefly remarkable for th number and beauty of its stalactites, now i

ive course of formation. They are of all es, from little ones no thicker than straws, great masses many feet in thickness; the gest that we saw was a stalagmite on the or, and was about thirty feet high and six- feet in diameter, something like a flat bee e in shape. All through the cave there is constant slow dripping of limestone water, ich is gradually increasing the size of the sent stalactites and forming new ones; the ration is extremely slow, and the deposit es place only on surfaces where the time ween successive drops is sufficient to allow carbonic acid to evaporate; on the sur- e of a stalactite say two feet long and three hes thick, this would probably be *at least* ty seconds; so that if the water dropped m such a stalactite more rapidly than nine- drops in an hour, it would cease to grow. this cave we found our pale friends the e crickets by the hundred. It is not im- sible, nay it is quite probable, that some of passages in Proctor's cave communicate h some of the obscure and hitherto unex- red passages in Mammoth Cave. This position appears all the more likely, when consider that the length of the *explored* sages in the great cave amounts to fully enty-five miles, and how much more there y be, no one can tell.

For "The Friend."

n our 24th number is an extract from ecollections of Emily Gosse," which was nted in our columns as we received it, the k itself being unknown to us. We have e received a communication severely crit- ing the manner in which the extracts are de, as being calculated to convey but part he lesson intended to be inculcated by the hor. We do not suppose the Friend who t us the extract had any intention of mis- resenting the sentiments of the author, as the book is now furnished, we will e our readers the parts continuously, of the mer extracts and those which were omit- .—Ed's.

One day when we were alone, Emily spoke me of the inconsistency of wearing valua- ornaments; and while she did so, it was h some hesitation of manner, as if she ank from paining me. She perceived that had not made the least impression.

said frankly, that I did not feel it wrong lo so. I did not wear or value them for ir intrinsic worth, but for the associations nected with them. I had worn them for rs; I should probably always wear them. *then* I thought so.

he did not urge the point—perhaps she it was useless; but she said, in a tone of reproof, which I have never forgotten, "I uld have waited for the Lord." It reminds of one who was pressing some such point another christian, and was met by the stion, "Who taught you that?" The uld-be teacher replied, "The Lord." nen," rejoined the other, "wait until the d teaches ME." And most wisely Emily ted. She never afterwards, by hint or gestion, alluded to the subject, or if she I was not conscious of it.

.ctions performed in deference to the hes or convictions of others are a vain obla- . The laying aside of gold, and pearls, costly array, from such a motive, is of no e value in the sight of God, than the ord, Lord," of the foolish virgins. Out- ward conduct will manifest the inward life. "As a man thinketh in his heart, so is he."

I found myself one day by the sick bed of a poor woman, where I little thought to receive the silent teaching of the Holy Spirit. "But the sun is no sooner *risen* with a burning heat, but it withereth the grass." As I knelt by her side, a gleam of sunlight, from the half-closed casement above us, fell on the ring I wore; but this was only a type of the beam of love that fell upon my soul! My heart responded to that divine influence. The diamond flashed back the reflected ray. The sunbeam had its mission from Him who created and directed it.

The loving recollections which clustered around the costly gem, were lost in the greater love of Him who laid down his life for his enemies.

When I left that dreary little room for my own chamber, it was to gather in a heap the trinkets, valuable to me as records of broken earthly ties, and lay them at the feet of my gracious Lord with tears of joy.

He accepted them. The gold and the silver *are* his, the beasts of the forest, and the cattle upon a thousand hills. He may use the hands of those who love Him not, when the hearts of those who know Him are cold in his service. Valueless to Him is the sacrifice of formalism without the sweet constraint of love.

The soul may sometimes say, "Will He have me adorn myself with his silver and gold? Will it make me fairer in *His* eyes? Do I seek to please man, or Jesus only?"

It is the state and position of the *heart* towards God that has to be regarded; for though you give all your goods to feed the poor, and give your body to be burned, and have not charity, it profiteth nothing (1 Cor. xiii. 3).

I speak what I do know, when I declare that the delight of carrying such Egyptian spoils, with all their fond associations, to the feet of Jesus, must be tasted to be understood; while the love which rejoices in his acceptance is sweeter to Him than all the rest—more precious than the fine gold!

Heed not whether the world may count your offering small or great. It is precious in the eyes of the Lord of the whole earth. As the tender parent smiles on the babe who totters to his knee with the gift of its first-gathered daisy, so the Heavenly Father looks down on the feeblest expressions of his children's love.

These are landmarks on which the soul looks back, and then erects her Peniels, and presses on again, rejoicing that in heaven we have an enduring substance.

Follower of the Crucified! shall we not leave the world's baubles and costly array *for* the worldling? They can have no worth in the sight of one who has seen the King in his beauty, and whose future home is with the Lord of the glory!"

A South African Desert.—Though called a desert, the reader must not picture to himself another Sahara; for although a sandy country and devoid of water, excepting a few scanty wells at intervals of 40 or 50 miles, it is nevertheless fertile, the grass growing most luxuriantly, and large forests of trees of many kinds abound. The principal trees are the mokala or camel-thorn (*Acacia giraffe*), the mananathorn, or hook-thorn (*Acacia detinens*), the gum mimosa (*Grewia flava*), and several other mimosas; the vaal bush, or mogonono, the kroutzer bush and moretloa, with sandalwood and several berry-bearing bushes. These comprise the favourite food of elephants and giraffes, as well as of the eland and gemsbok, with all which animals this vast wilderness abounds. Great quantities of bitter melons are scattered over the surface, and at certain seasons several smaller kinds of gourds, affording a pleasant substitute for water to both man and beast. Besides the generally known mimosas there is one in particular, more troublesome than the rest, which I call "sickle-thorn," a kind of briar spreading from the root in semicircular bows of long tough shoots, thickly set with thorns, like the larger thorns on rose-briars, and studded together like the teeth of a saw. These inflict severe punishment on horses and cattle, as well as on man, cutting to the bone when they come in contact with the body, and sometimes stripping the whole skirt of a coat. When, as frequently happens, one of these thorns catches a horse by the nose, he stops suddenly, throwing the rider over his head. Cattle and horses are much frightened at these bushes, and generally avoid them.—*Chapman's South Africa.*

For "The Friend."

A Voice for the Poor Indian.

It was the language of President Jackson, in one of his messages to Congress, "Humanity has often wept over the fate of the Aborigines of this country, and philanthropy has long been devising means to avert it." In accordance herewith, philanthropic measures may often have been purposed and instituted by our rulers for the relief and behoof of this oppressed people. But how often have they fallen through, or not reached to the remedy designed, through perhaps the selfishness and perfidy of sub-contractors, and government agents, with the continual hostility begotten by marauding bands, and envious white settlers.

There being so few possessed of a deep fellow-feeling in their various wrongs as to act for them, and to plead their cause at Washington; and the border whites being covetous of their improvements and their lands, hostilities, from the latter cause, are often engendered, and then the poor Indian, in retaliation for the wrongs and excesses committed, making an onset on his cruel oppressors and persecutors, this,—leaving out the ostensible and provoking cause—is heralded from one end of the land to the other, as a savage and altogether uncalled for massacre of horror and blood. The feelings of the nation are stirred; and hearing but one side, for, as before stated, there are too few willing to investigate the right, and to plead the cause of the defamed and down-trodden, the indomitable savage, as he is called, is at once denounced; and measures originated and set on foot to avenge the conceived, though in reality *mis*conceived wrong; and utter extermination is advocated as the only remedy and relief.

This challenge to revenge, too much drowns every other feeling; till, at length, nearly a whole great nation, singularly blessed like this of ours, is, either in heart or act, set on the hunting-to-death war-path of the untutored, the homeless, the friendless, the poor, and the destitute, but once sole, and perhaps in most cases, the unrequited primitive occupants and possessors of this rich and vast domain. But are there no feelings save those of revenge to have place and dominion in our

hearts? Are we to be actuated towards these children of the wilderness, yea too, children of a common Father, by no motives but those of gain and retaliation? What if the scales were turned, and we were the oppressed instead of the oppressor, the ravaged and sacked instead of the triumphant, yet cruel and blood-guilty master and foe? How then, in this reverse order of things, should we view the law of right and equity, as well as that—before any other statute imperative—"Whatsoever ye would that men should do to you, do ye even so to them?" Oh! that we may be wise in time; before the righteous retribution of an all-seeing and impartial, just and mighty Jehovah is, as it surely will be except we repent and turn from our evil ways to do justice and judgment, poured out in full measure upon us.

Who can forget the horrors of the inhuman slave trade? or forget how both the South and North participated — perhaps in even measure in accessoriness to the iniquity—in the arresting scourge of a long-suffering, yet long offended and jealous Father and God over all! As surely as His correcting hand of judgment was laid upon this guilty nation for the one, so surely may we look for the same, when the measure of our iniquity shall be filled up, in the no less offending case of the poor Indians.

The commencement of the abominable slave trade, and no less abominable cruelty towards the Aborigines—even to kidnapping them—did not vary much in date in this country. We learn* that as early as 1620, a Dutch ship of war entered James River, Virginia, and offered twenty negroes for sale. The settlers unhappily bought them; and thus commenced in America the iniquitous system of negro slavery: the baneful effects of which, both to the temporal and christian interests of the colony, and subsequently colonies, it is impossible to estimate. The cruel outrage involved in this trade, on the inalienable rights of man, after untold oppression, and horrid, grievous wrong, known to the full but to the Omniscient Eye, culminated in the terrible outbreak and rebellion of 1861–65, so deeply imprinted on all hearts and minds. So in 1500, Gaspar Cortereal, a Portuguese, finding that the Aboriginal inhabitants were a robust and hardy race, and, as he thought, well fitted for labor, captured fifty-three of them, whom, on his return to Portugal, he sold as slaves. This was the first enormity of the kind! And no one of sane feelings and judgment can for a moment doubt who was the aggressor: or with whom—the "civilized" or the "savage"—hostilities commenced. This nefarious onset, at which humanity may well blush, was, as we might expect, followed by retaliatory measures on the part of the Indians. So that, as it is said, this navigator perished in an affray with them, upon a second voyage, which he undertook for the purpose of kidnapping more of their number.

Again, we are told that the right of the Indians to their native soil, was a principle never recognised by the Virginians; the claims of justice herein being overlooked and trampled on. In accordance herewith the English had not long occupied Roanoke, ere they unhappily commenced a hostile course towards the natives; driving them by a resort to fire arms, into the woods; and thus made them a dangerous and terrible foe. This unwarrantable act was succeeded, almost as effect follows its cause, by an attack from the exasperated natives, which came near exterminating the infant and rising colony there.

Thus while the attentive reader is requested to note these first acts and examples of perfidy, and tyrannical oppression on the part of the Whites, towards this poor and unsuspecting people, we are assured there is good ground to believe, that in nearly all the subsequent hostilities and revenge, received from the Aborigines, the cause may more or less directly be traced, to our unchristian and shameful tretment of them in *the first place.* The example of Roger Williams in acknowledging the rights of the native inhabitants to the soil, and purchasing the territory of them for his new colony, now Rhode Island—their receiving him when driven from his own people, their feeding him, their whole deportment towards him—with that also of Penn, in his Pennsylvania, too well known to require more than allusion to here, show us what would have been the almost universal happy result, if the White man with his superior skill and knowledge, and more than all, with his professed imbuement with the spirit and religion of Jesus, had but acted towards the Red-man on the principles of christian consideration, equity, and kindness. Had this been the case, how might peace and quietness have reigned throughout the length and breadth of our land; and the proverb that righteous treatment begets its like; even in their untutored hearts, been cheeringly corroborated, to the pecuniary, social and religious advantage of all. Then too, might that retributive justice already alluded to, which as a threatening cloud of blackness is hanging over us, and which, without amendment in our course, will, sooner or later, most surely descend upon the guilty nation, as upon individuals—of which all history, both sacred and profane, furnish lucid proof—have been averted, and the precept of the Saviour been fulfilled in kindness and good doing, instead of their fearful opposites:—"The measure ye mete, shall be measured to you again."

Then if the Aborigines be, as they are termed, savage and resentful, have we not seen in what school of shameful example, they have, for the most part, learned their lesson? And we would express the honest conviction, that if this nation had invariably acted towards them on the principles of Truth and right, and in the inviting language of conduct, as well as by precept, had shown more of love in their souls, as becomes the benign religion we profess, instead of so much coveting their comparatively small tithe of possession, they would not only have been more favorably influenced by us in the great duties of morality and virtue, but that in point of economy merely, at least one-tenth of the money would not have been needed to pacify and civilize, as has been, and is now being expended, in a way that but tends to exasperate, kill, and exterminate them.

South African Lions.—In parting with my cattle I requested Amraal to permit me to send them on to the extreme eastern boundary of his country at Elephant's Kloof, but he dissuaded me from this project, assuring me that the lions had of late become so daring that no human being could live there; the Damaras and Bushmen who had escaped their fero had been obliged to remove to a district no east of this place. The cowardice show these poor people had of late made the l so bold that nothing but human flesh see to satisfy them; nor did their huts, fire fences afford them the slightest protect Some of Amraal's people, who were retur the other day from a giraffe-hunt, were sailed by a troop of these daring animal open daylight. The lions sprang upon pack-oxen, who ran wildly about under weight of their rough jockeys, plunging n ly, until, fortunately, they had disencumb themselves of their bundles of meat as as their rude riders, the lions contenting th selves, after having a few shots fired at th with the meat they had seized. Ano party of these hunters, the same day, c upon the carcase of a Damara recently ki and partially eaten; and every night this s party were kept awake, or had to make cular fires round them, leaving their dog fight off the brutes until daylight. So cha able and uncertain is the character of the that, in some districts, by daylight he is ti as a mouse, and will scarce venture to att man even by stealth, or by night; but w he comes upon a famished or mean-spir race, he keeps near a village, and treat inhabitants as though they were his floc cattle, killing them as hunger urges. A l gry lion is a most daring animal; ther nothing that he will not dare in broad light, and in the most impudent man driving you off from your own game, or lowing you up in open ground, under ev disadvantage to himself. But such cases rare, and they are generally either drive it by hunger, past success, or a keen relish human above all other flesh. The gen disposition of a lion—like that of all o animals—is to avoid man, and the distr he haunts in South Africa being as yet al dantly stocked with game, man seldom comes his victim.—*Chapman's S. Africa.*

For "The Frie

Philadelphia Yearly Meeting.—Its decadence: It suscitation.

(Concluded from page 178.)

In thus commenting upon the imports of acquiescence in those testimonies of Fri which are considered singular, let us by means be understood as substituting the for the thing signified. They are the *frui* the operation of the Grace of God, not its or origin. No practice of austerities, or adoption of crosses, or a life of asceticism, of themselves conciliate an offended Judg purchase salvation for sinners. To ass this, would be to fall into the error of Jews, spoken of by Paul in the 9th chapte Romans, who attained not to righteous because they sought it not by faith, but the works of the law; "and going abou establish their own righteousness, have submitted themselves unto the righteous of God." Neither on the other hand w any mere motive of expediency, such as acquisition of power and place in church ernment, though that might be coveted channel for serving Christ, be commende a worthy ground for thus appearing be the world. Such are in great danger o curring the censure which Christ dire against the scribes and Pharisees, who "m broad their phylacteries, and enlarge the

* See Bowden's History of the Society of Friends in America.

s of their garments, and love the upper-
st rooms at feasts, and the chief seats in
synagogues."

Make the tree good and the fruit will be
d." The change must be radical in its
racter; nothing short of "being born again
he incorruptible seed, by the Word of God
ch liveth and abideth forever." "I will
e away the stony heart out of your flesh,
will give you an heart of flesh," was the
mise under the old dispensation, and is no
indispensable in the new. Not only must
flaming sword that keeps the way of the
of life, pass upon the *pride* of the unregen-
e heart, and induce simplicity of attire
address, but the whole body of sin must
lestroyed, as we advance in the work of
ctification. Sad and fatal would be the
r of any among us, who might suppose
ause stress has been laid on the observance
what are known as our peculiarities, that
cross may be avoided in respect to those
e secret forms of selfish indulgence which
against the soul. Perhaps there is no sin
which those known as Friends by their ex-
al appearance and deportment, are more
le, than some forms of covetousness, which
dolatry. Our temperate and industrious
its naturally tend to thrift, and the accu-
ation of wealth, and almost ere we are
re of it, we pass beyond the line of a mo-
te provision for our families and house-
, into the dangerous condition of those
can "hardly enter the kingdom of hea-
" Scarcely any form of sin was more
hatically and frequently rebuked by Christ
covetousness. "And again I say unto
it is easier for a camel to go through the
of a needle, than for a rich man to enter
the kingdom of God." "Lay not up for
rselves treasures upon earth." "Take no
ght for the morrow." "Do good and
, hoping for nothing again."

ow many of us are living in strict obedi-
to these positive injunctions of our Holy
eemer? Among those who have not yet
mulated wealth, are there, not a few, who
pressing so eagerly in its pursuit, that
seem to regard attention to business as
e important than their religious meetings.
ers there are, who appear to love their
ey so dearly and grasp their possessions
rmly, as to turn a deaf ear to nearly all
demands of charity and benevolence,
h the sufferings of the sick, the indigent,
the orphan, press so strongly upon pro-
ng christians; or if they yield a small
ion at the solicitations of others, it is ge-
lly done in so grudging a spirit, as to
v, that a selfish desire to get rid of im-
unity, or to avoid the charge of avarice,
edominant in the mind. They seem to
t the subjoined admonitions of Scrip-
"Give to him that asketh of thee, and
him that would borrow of thee, turn
hou away." "He that hath pity on the
lendeth to the Lord." "Charge them
are rich in this world, * * that they do
, that they be rich in good works; rea-
distribute, willing to communicate."

fertile cause for the present low condition
e Society, is doubtless to be found in a
of that christian charity, which is char-
rized by the apostle as the cardinal attri-
of the religion of Jesus. This lapse may
ost distinctly traced to the spirit engen-
l by the schisms which have occurred
ng us within the past fifty years.

When men and women occupying high stations in the church, and whom its younger and less experienced members had been accustomed to regard as oracles for the communication of Divine truth to the body at large, fell into such gross heresy as to incur its formal censure and excommunication, the barriers of sanctity which had previously enclosed the ministerial office in the estimation of the class alluded to, were rudely broken down, and a spirit of carping criticism became prevalent. Further differences of sentiment on points of doctrine or practice amongst Friends have tended to foster this feeling, until we fear the test of a man's claims to be a true Quaker, in the estimation of some, depends more upon his acuteness, in detecting and exposing the errors of others, than in his own exercise of that charity which "thinketh no evil, beareth all things, hopeth all things, endureth all things."

How could our congregations attract others to their communion, or retain the children of the members after they grow up to maturity, when those highest in profession among us were so self-satisfied with their own spiritual attainments and fancied superiority, as to separate themselves from the brethren of their own Yearly Meeting, upon any occasion of difference in matters of church government, however slight or non-essential? as we have observed in numerous sorrowful instances of latter years. Do we sufficiently ponder and apply the lesson taught us by our Saviour in his narration concerning the Pharisee and Publican, who went into the temple to pray? The breast of the former could swell with pseudo gratitude to God, that he was not as other men, nor even as this publican; and he could enumerate with complacency, the practice of virtues, and abstinence from sins, which constituted his claims to be heard by the Almighty. Nor do we find these qualities denied to be his, in the narrative; yet the despised publican, who *admitted that he was a sinner*, and had no extenuating plea to enter, was declared by the lip of Truth himself, to have gone down to his house "justified, rather than the other." Yes, not only *pardoned* for his sins upon the petition for mercy, but *justified*.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are also called in one body; and be ye thankful."

For "The Friend"

Correction With Addition.

MEMORANDA OF CHRISTOPHER HEALY.

In the 19th number of the current volume of "The Friend," it is stated that a man of note, and "high in civil station," was called on by Christopher Healy, and addressed simply by his name, Elias Potter. This name, as the compiler has recently been informed, is incorrect. It should be, Elisha R. Potter; who, as our informant goes on to state, was a member of Congress from the State of Rhode Island; and a leading man in its councils. He was one of good practical sense, and was pleased with Christopher's plainness and straightforwardness. He was not a member of any religious society; but, years after the interview alluded to, he had, upon the death of his wife, a Friends' meeting at the funeral. He also sent his daughter to Friends' school at Providence; handing money for this end to the Superintendents; and telling them to dress her as plainly as they pleased. It is further stated that she conformed in this respect to the usual simple attire of the school at that time.

No doubt E. R. P. was favorably impressed with Christopher's plain, as well as scriptural salutation, so different from that of the multitude; and also with his faithfulness to his own convictions, which always begets respect. Elisha Potter has now been dead near thirty years.

THE FRIEND.

SECOND MONTH 20, 1869.

With the present number, the first half of the forty-first volume of "The Friend" is completed. The increase of our subscribers since it began, has been such, as to absorb all the extra copies printed when the volume commenced, and also an additional number struck off after the first four numbers were issued; so that we have been unable to supply some of those whose names have been recently added to our list, with the whole of the current volume. This we much regret, especially as it is a failure which we cannot retrieve. We can only ask our friends, who have expressed their disappointment and regret, at not being able to obtain all the back numbers, to attribute our deficiency in not providing at the outset more liberally for the future, to the modest estimate entertained of our ability to excite an interest, so much more widely extended, in our humble Journal, as well as to our ignorance that there are so many in different parts of our Society, disposed to extend its circulation.

We are truly grateful for, and encouraged by this unmistakable evidence of approval of our disinterested labours, and trust our subscribers, both old and new, will continue to find, that our efforts to perform the responsible duties of catering for a miscellany going into the families of Friends, are not relaxed.

The number of copies now printed is so large, that we suppose it will meet all demands from new subscribers, but in this we are quite willing to be again disappointed, and we earnestly request our friends, wherever located, to continue their kind efforts to add to our subscription list.

We believe there is an increasing concern felt among many of the members of our religious Society, in its revival and renewed efficiency, and we fondly hope the departures from the purity of its principles, and the proper maintenance of its gospel testimonies, among numbers within its pale, have aroused others to a sense of their danger, and awakened a stronger love for its primitive faith; and a desire to see it preserved from innovation and desertion. As this righteous concern extends, ancient love and unity will prevail; all that now hinders their free flow throughout the Society will be removed, and Friends once more be an united body. "The Contributors" are desirous that "The Friend" shall aid in producing this happy result.

SUMMARY OF EVENTS.

FOREIGN.—The Constituent Cortes of Spain formally opened its sessions in Madrid on the 12th inst., with great ceremony. The city was profusely decorated in honor of the event, and the day was regarded as a holiday. The President of the Ministry, Serrano, delivered a congratulatory address on the assembling of the deputies; in which he said, "The nations of Europe in attaining a higher degree of civilization, threw off the traditional bonds which fettered the public mind. Spain for a long time delayed following the example of her neighbors. She now calls on her representatives to construct a new edifice. The extravagance of former administrations has disorganized and embarrassed the finances of the nation. The Cortes is relied upon to remedy this by economical reforms and changes in administration, by wise legislation in regard to the public debt, and by economizing the expenses of the army and navy. The fundamental principles of radical Liberalism which have been adopted in relation to religion, the press and education, by the provisional government, must now be consolidated by the Cortes. Riverro was elected President of the Cortes. The proposition for a directory for a number of years has been abandoned, and government by a regency and council has been suggested until the Cortes finally settles the form of government.

The Cuban rebellion continues. On the 13th, Captain-General Dulce issued a proclamation in which he recites that as the insurgents have not accepted the amnesty proffered in his former proclamation, and others were continually joining them, therefore the proclamation of amnesty is withdrawn. The liberty of the press is also suspended for the time, and court-martial trials re-established.

The Mayor of Dublin will take advantage of the first public levee, to present to Queen Victoria a petition for the amnesty of the Fenian prisoners, which has been extensively signed by the corporate authorities of cities and towns in Ireland. The petition is signed by more than 100,000 persons.

Reverdy Johnson was the guest of the corporation of Glasgow at a dinner on the 10th inst. He defended the treaty recently made for the settlement of the Alabama claims, contending that it would settle the points at issue, and prevent further trouble in future; and quoted from Earl Russell as saying, the escape of the Alabama from a British port was due to the insanity of the law-officer of the Crown.

Gladstone recently made a speech in London, in which he reviewed the progress already made in carrying into effect the resolves for the abolishment of the Irish Church, and declared his intention of proceeding speedily and prudently towards the end proposed, encouraged by the favorable judgment of the country, and by the justice of the cause.

John Bright, at the same meeting, condemned the profuse expenditure of past years, and urged the necessity on the part of the House of Commons of being more positive and decided on the question of economy.

The Conservatives are making preparations to carry on a vigorous opposition in Parliament. It is expected that Lord Cairns will be the leader of that party in the House of Lords.

The Greek Legislature has been convened by the new Ministry. The cabinet, as now constituted, agree with the king in submission to the resolutions of the Paris Conference. The popular feeling was with the former belligerent ministry, but the king found the Greeks would not receive aid from any quarter in a struggle with Turkey.

A Paris dispatch says, the press of this city deny with much indignation the truth of the assertion made by Bismarck's organ in Berlin, to the effect that they have been bribed by the Prussian government. The French government is watching the Spanish frontier closely. Parties of Carlists who attempt to enter Spain are placed under arrest. The Carlists are reported to be active in the Basque provinces.

All the insurgent chiefs of Crete have submitted to the Turkish authority and the island is now tranquil.

The new Mikado of Japan has received the ministers of the foreign powers at Yeddo, with great ceremony, and showed an earnest desire to maintain peaceful relations.

Late advices from Rio de Janeiro confirm the previous accounts of the evacuation of Ascunsion by the Paraguayans, and the flight of Lopez into the forest.

Ex-king Ferdinand, father of the reigning King of Portugal, has expressed his willingness to be considered a candidate for the throne of Spain.

London on the 15th.—Consols, 93. U. S. 5-20's, 78¼. Liverpool.—Cotton dull. Middling uplands, 12½*d.*; Orleans, 12½*d.* Sales of the day 8000 bales. Red wheat, 9*s.* 8*d.* and 9*s.* 10*d.* per 100 lbs.

UNITED STATES.—*Congress.*—The House of Representatives has passed the bill to prevent further increase of the public debt. One of its sections provides that all sales of gold on account of the United States, shall be made at public auction by a proper officer of the Treasury Department, after giving public notice of the time and place of such sales for at least three days previous thereto. The military and Postal Railroad bill has passed the House, and the Tax bill and Internal Revenue bills have been further discussed. The Constitutional Suffrage Amendment, after long debates in the Senate, passed that body in a modified form by a vote of 40 to 16. On the bill being returned to the House of Representatives the Senate amendments were non-concurred in, and a committee of conference requested. The object of the amendment is to provide that the right of citizens to vote and hold office shall not be denied or abridged by the United States, or by any State, on account of race, color or previous condition of servitude.

On the 10th inst., according to law, both branches of Congress met in joint convention for the purpose of formally counting and declaring the votes for President and Vice President. Objection was made to receiving the votes of Louisiana and Georgia. It was soon decided to receive that of the first named State, but in regard to Georgia a difficulty occurred in consequence of the Senate and Representatives coming to opposite conclusions. The presiding officer, Senator Wade, however decided that it should be counted, and announced that Grant and Colfax had received 214 votes, and Seymore and Blair 71. A joint committee of one Senator and two Representatives was appointed to wait upon U. S. Grant and Schuyler Colfax, and notify them of their election.

The House has passed the Copper Tariff bill as amended by the Senate.

The Next President.—When General Grant received his commission, as President of the United States, from the Committee of Congress he said: "I can promise the committee that it will be my endeavor to call around me as assistants such men only as I think will carry out the principles which you have said the country desires to see successful—economy, retrenchment, faithful collection of the revenue and payment of the public debt. If I should fail in my first choice, I shall not at any time hesitate to make a second or even a third trial, with the concurrence of the Senate, who have the confirming power. I should just as soon remove one of my own appointees as the appointee of my predecessor." He further observed to the committee: "I have come to the conclusion not to announce whom I am going to invite to seats in the Cabinet until I send in their names to the Senate for confirmation. If I say anything to them about it, it will certainly not be more than two or three days previous to sending in their names. I think it well to make a public declaration of this to the committee, so that my intentions may be known."

The Late Rebels.—The U. S. District Attorney has formally entered his *nolle prosequi* before the United States Court at Richmond, Va., in the cases of Jefferson Davis, General Lee, Hampton, Breckenridge, Longstreet, Wise, Pryor, Early, Sedden, and thirty more of the rebel leaders. The President has also pardoned Dr. Mudd, who is undergoing imprisonment at the Dry Tortugas, on account of his complicity in the plot for assassinating President Lincoln. It is alleged in justification of the pardon, that Dr. Mudd had been very attentive to the sick at the Dry Tortugas during the prevalence of yellow fever there last summer, and had probably saved the lives of many officers and soldiers.

The Supreme Court has decided an important appeal from the Oregon courts. The Legislature there made State taxes payable in coin, and when persons offered legal money the courts sustained the State law, and an appeal was taken to the Supreme Court as to whether the act of Congress making certain national moneys a legal liquidator of "all debts public and private, except duties on imports, and interest on the public debt," makes them also good for any payment that is not a debt. The decision is that it does not. State taxes are not a legal debt, and any State has a right to collect the taxes in coin.

Philadelphia.—Mortality last week, 282. Of consumption, 54; old age, 17.

Miscellaneous.—The Wisconsin Senate has voted to assent to the formation of a new State from Northern Wisconsin and Michigan. If organized, the new State will consist of the upper peninsula of Lake Superior.

The number of hogs packed in the west the past season will be about 350,000 less than last year, while the average weight and yield of lard will remain the same. In Chicago about 575,000 will be packed this season, a decrease of nearly 200,000 from last year.

The Australian gold fields have increased in productiveness during the year 1868. The value of the exp of gold, up to the 30th of Eleventh month, was £6,3 192 as compared with £5,291,014 in the correspond period of 1867.

The South American republics on the Pacific, la at war with Spain, have, it is reported, accepted mediation of the United States, and assented to a C gress in which all the belligerents will be represen to meet at Washington this spring.

The boundary disputes of Great Britain and Portu touching their African possessions, have also been ferred to the United States for solution, and Presid Johnson has accepted the office of arbitrator on bel of the United States government.

Eastern journals announce the fact that 3000 ch tians have been put to death for their faith, in the ki dom of Corea, in Asia. The persecution, which co menced in 1866, has continued until all the christi have been dispersed, and a great number have perish from want.

The Markets, &c.—The following were the quotati on the 15th instant. *New York.*—American gold, 1 Silver, 130. U. S. sixes, 1881, 115; ditto, 5-2 new, 111¼; ditto, 10-40, 5 per cents, 110¼. Superf State flour, $6.10 a $6.50; extra State, $6.70 a $7. shipping Ohio, $6.95 a $7.15; St. Louis, $8.20 a $ Southern flour, $6.60 a $13.60. No. 1 Chicago spr wheat, $1.70; No. 2 ditto, $1.60; red State, $1. white Michigan, $2.12. Western oats, 75 cts. N western mixed corn, 90 a 92 cts.; old, $1.02 a $1. Jersey yellow, 92 a 93 cts. Middling uplands cott 29½ cts.; Orleans, 30 cts. *Philadelphia.*—Superf flour, $5 a $5.25; extra, $5.75 a $6.25; Iowa, Wisc sin and Minnesota, $7 a $7.75; family and fancy bra $8 a $12 50. Amber wheat, $1.90; fair to prime r $1.78 a $1.85; common, $1.70. Rye, $1.55 a $1. New yellow corn, 88 a 90 cts. Western oats, 73 a cts.; Penna., 67 a 73 cts. Clover-seed, $9.75 a $ Timothy, $3.75 a $4. Flaxseed, $2.65. About 1 head of beef cattle were sold at the Avenue Drove-ya Extra at 10½ a 11 cts., a few choice at 12 cts.; fai good, at 9 a 10 cts.; and common at 6 a 8 cts. per gross. Sheep were in demand, 6000 sold at 6½ a 8 per lb. gross. Hogs were also higher, about 3000 s at $18 a $18.50 per 100 lbs. net.

TEACHERS' ASSOCIATION.

A stated meeting will be held in the lecture-room the Boys' Select School building, 820 Cherry street, Fourth-day the 24th inst., at 7½ P. M. Teachers a Friends interested are invited.

N. G. MACOMBER, *Secretary*

WESTTOWN BOARDING SCHOOL.

The Summer Session of the School will commence the 3d of Fifth month. Parents and others intend to send children as pupils, will please make an ea application to CHAS. J. ALLEN, Superintendent, (addr Street Road P. O., Chester county, Pa.,) or to EDWA SHARPLESS, No. 304 Arch street, Philada.

It is requested that all applications for admission made before the 1st of Third month, in accordance w the regulations on this subject. Soon after that da applicants from other Yearly Meetings will be admit so far as there may be room for them.

JUST OUT.

A new and carefully revised edition of "Rules Spelling and Lists of Exercises for Dictation, Pl Spelling and Defining," and for sale at 304 Arch stre J. A. Bancroft & Co.'s, Arch above Fifth street; Hunt's Sons, 44 North Fourth street, and at 109 No Tenth street. Price, $1 per dozen.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHI

Physician and Superintendent—JOSHUA H. WORTHI TON, M. D.

Application for the Admission of Patients may made to the Superintendent, to CHARLES ELLIS, Cl of the Board of Managers, No. 1000 Market Stre Philadelphia, or to any other Member of the Board.

DIED, at Robeson, on Third-day, 6th of Tenth mon 1868, RACHEL DICKINSON, in the 78th year of her a an esteemed member and for many years overseer Robeson Monthly Meeting.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.